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Must Remain in
Transcription Room

M2449
Saturday/Sunday
9/14 & 9/15/74
Nishimura's/Barn Lunch

MR. NYLAND: I think we will make it questions and answers, but before that I want to say something. Thursday was an important meeting. I tried to explain the necessity for Work. I also wanted to emphasize that the time of introduction regarding ideas is really over. I'm not considering those who are rather new. I'm considering mostly those people who have been here already for some years, and it gets to be time that we actually dot the 'i's and cross the 't's'. We've talked enough about theory, reasons why one should this and that. It is now the time to put into practice; not to forget we've talked about it many times, what one ought to do. We've also talked many times about that we Work and every time I have a feeling that that question of Work is not sufficiently understood so that you can say, I have Worked. Because we still talk about results that are not acceptable as far as objectivity is concerned. And also about results which you cannot obtain. It has to be quite clear that when you know about Work, and it is clear, you always obtain a result. Always. So when you don't, you don't Work. There's no other way out. But I was very glad to hear that here and there some understood what I meant. I'm sorry that perhaps it shook some people up; because in the consideration that you have Worked and actually, not really, you have fallen asleep. And when I put the pin on the nose and say Work is this and you're honest, you say, what the hell have I been doing all these years? Well, that's your fault. That is your misunderstanding. And it gets to be time that you understand what Work means. ALL AND EVERYTHING is filled with it, if you want to read it. You don't

even have to take what I'm saying. But again, exactly the same thing is that you can find out by Working. Now if you don't Work right, you won't find out. When it is a prescription of a certain kind, you cannot leave out one ingredient, otherwise ~~the~~ your medicine won't function and you will not get a result. Talking about Work and, as it were, flying around the candle without even getting burned, is not very useful. It takes up your time and sometimes may be a little enjoyable, and here and there you see a little bit of what perhaps it is, but for some reason or other you don't want to say yes. Now if you don't say yes, there is no doubt that there is no indication of ~~an~~ augmenting, if that is the right word, of your objective life. There is of course always an inner life. And sometimes ~~your~~ an inner life can function in accordance with Mother Nature. And whatever she allows you ~~re~~ are also entitled to it. But you see we're talking about a period when Mother Nature is not there anymore. And so the problem is that we keep constantly in mind the time that we have to do what we have to do without ~~our~~ a body. It's a very important consideration of death. Because it's not so much that you lose your body. It's a question, what will continue to exist in ~~a~~ the form of whatever is called a spiritual entity. And that all indications of what takes place after a person dies, and he leaves his body, and his life continues, which quite definitely is a person's belief— and sometimes a very definite certainty for those who care and want to continue to care for such a personality which is not in the body anymore, but is somewhere around the Earth, maybe for forty days, in a state of relaxation, not as yet in a state of spirituality. That is, the state of relaxation can be compared to a state of sleep in a spiritual sense; that is, a state of non-activity, of not as yet knowing what to do, but simply existing. And it is during that period that there is a possibility ~~for~~ of still communicating so that then ~~if~~ WHAT one wishes for a person who has died, to see in spiritual terms what could be useful. We assume of course that there

might be a little Kesdjanian Body of the SOL-LA-SI and also that there is a little bit of the Soul of the DO-RE-MI of that octave. And those are spiritual qualities. Magnetic, you might say. In any event, they have to do with forces being activated in a force field. We don't know very much about such experiences because we are completely covered by our material senses - five organs which keep us unconscious. But here and there, there creeps in a possibility even during ordinary life of something else existing. And we have emotional concepts which represent that, because they are not materially expressed - not immediately and sometimes not necessary. A case like, for instance, caring; really being concerned; A feeling, an emotional one regarding the love for God; that what is given for one in admiration to recognize that what is much and much higher; A sense in the mind regardng a concept of eternity which cannot be described, or eternal in the sense of life, or that what is an expanding universe, or concepts of infinity, or timelessness. All such concepts we are familiar with and every once in awhile we have an awareness of them. Not describable than only by such a word; but WHEN it would come to actually defining it, I don't think we can. I think definitely we can feel it. We can also be aware. We can also be emotionally involved. But for a description of such concepts, that is, to make the word more concrete for ourselves, we are up against it. After one dies, one is not up against that problem. One knows at that time in some form, not with the mind, that love exists. And that there are many things which at the present time are still bounding-- binding our emotional states and feelings. And including in that the states of thinking of the mind. All THAT disappeared. Yet the question of timelessness is partly solved. The question of communication in time and sometimes in distance does not exist when the three dimensions of space Quite definitely have stopped, And when there is only two dimensions of time left. But you see, in order to find out for oneself now what can happen, all one can say is that what

is now still binding us, one must remember that when a person dies, he does not have that bondage any longer. And so one continues to think about such possibilities of anyone dying. What will happen after his death, or her death? What will actually take place, and in what state will they be? And to what extent will they be asked, or to what extent even will they ask for the further creation of conditions in which there is more possibility of setting their life free even from the bondage which exists there? Because one cannot assume that one goes immediately from being bound, particularly like we are, into a state of complete freedom. And this transitory state, the consideration of those who have died, those who have gone on across the threshhold, with whom we can sometimes have contact. Even at that, it's difficult for them to tell us in our words what actually is taking place, and that the communication can only be based on those concepts that which we are trying to become familiar with and which are of a certain SIGNIFICANT etheric quality which I've mentioned, and that the communication or the wish, wishing well to a Soul, is quite different from wishing well to a human being.

I think that what can remind one when someone has died is actually that it brings back to oneself two things: an attitude toward such a person of what there was of actual feeling, of consideration, of caring and of loving This is for oneself what there has been in that form of expression. The second is that any contact with those who have departed can only be on the basis of what they at the present time represent and that what they represent is a result of what they were on Earth. And so if they on Earth found difficulties in seeing their bondage and could not do enoggh about such a bondage, particularly of the feelings, that then they maybe would need some help and that the only help we can give is a consideration of that their state without being sorry for that what they haven't done, but explaining to oneself that the only way one could help is a wish to see that they might have strength enough to do then what perhaps they didn't do while they were

alive on this Earth. This takes completely the sting out of death because it is then that kind of continuation with Souls which gives one for oneself more than an idea, a certainty if you have that belief of what continues to take place and that what takes place on this Earth will be continued in life although in a different kind of a form. The reason I talk about it all of this simply is that time is short. I don't mean for me. I mean for those who wish to Work and don't as yet exert enough energy or don't have a wish which is as yet strong enough. There is a period in one's life in which ideas of this kind have to be considered. For each person it is given that after a little while of living on Earth, he has material to work with and then comes a period of discrimination, of selecting what is right and what isn't and to come to a conclusion that either one wants to continue in the development of an emotional or an intellectual center in a very definite way, or that one is up against the force of the physical body and all influences of a material kind. I think that the decision has to be made before one is forty. Because if the decision is in the affirmative, that is, that one wishes to live and continue to live, then life can begin at forty. But if one doesn't make that decision then there is too much crystallization, so that after forty one continues to perform exactly the same things as one always has done and the education of a man has finished. This is the reason I talk about it. Several of us are approaching between thirty and forty — that kind of age in which you have already quite xxxxx considerable experience of life, in which you have already profited by a great many things that exist on this Earth, many things of a good nature, many things also quite superficial. But you have had a chance to discriminate between that what you know, by this time, is too superficial, to pay attention to, and the other things of essential value. Also that you have to chose to see what actually will float and that what actually will sink. We talk sometimes about the conglomeration of the FA note in the developex

because this whole development can be represented by an octave. And when one comes after THE DO-RE-MI to the FA, one starts to consider emotional states and feelings. The DO-RE-MI are preliminary. When you come to MI that's a different question. You have a choice to some extent. One is to continue across FA to SOL which you might say beckons you to come. It is God on the other side of the bridge asking you, But not coming across the bridge. Or the other possibility is, that the DO-RE-MI is MI-RE-DO. And you return constantly to your own origin, your own, as it were, reality of your life on Earth. The question of course, going from MI to SOL, is an important one for the development of a man and he has to cross the chaos of his emotional states. You see, it is not so much his body anymore because at times he's willing to let it go or at least to see that the emotions ought to develop when his body is already fully developed. And as long as he is alive, he knows that he must take care of certain things that express his aliveness, and the first forms it will take is to understand his feeling. His mind does not play too much of a part except that many times certain ideas are put into it which are not digested at all, and therefore sometimes a man becomes a little top heavy because there's too much in his mind, and as I say, quite useless information and too much sawdust. It is a ballast that he has to throw overboard at the proper time. But in order to do that he has to have more substance. And he knows that his body, at that point he starts to realize his body is mortal and of course he will not take with him what he now accumulates as far as matter is concerned. So for that reason he considers this emotional period. Such an emotional period of FA is made up of all kind of feelings and sometimes emotional because we are familiar with that in ordinary life, a deepening of an emotional followed by a religious feeling or a philosophy or a wish to give up what one is — what one is aiming at; that is, giving up that what binds one in order to achieve that what one is aiming at. So we know a little bit about sacrifice, but we don't know

enough about the rearranging of the emotions so that finally there is one emotion which becomes most important to one. And in that state of gestation of an emotional possibility, we are. You see, to that belongs a great deal of feeling of wahting to go in the right direction but not knowing exactly what is the right direction. I would suggest sometimes that you have a conversation about Krishnamurti, if you have read enough. I even would suggest that you talk a little bit about Rimpoche. I don't think you ought to talk about Werner Erhart. I don't think that's worthwhile. But if you happen to be a little bit inclined towards Seth, I think you ought to talk about it, What is it actually that helps you or that you can accept. But you see, it is not only these people who happen to live at the present time and have published a couple of books. If you want to expand it - your particular knowledge - there are many people ~~who~~ that have lived already during the nineteenth century, who really did know a little bit about a variety of things and also were good philosophers. And it's nonsense for me to mention names about them. You can find them in any kind of a literature, almost I would say, of any kind of a country. And whatever happened before eighteen hundred - from seventeen-fifty on, for instance, or the enlightened age and the Renaisance or even in the middle ages, or the time of the church fathers, or the time really when there were definitely religious wars, and purposes, for that reason, ~~for~~ in writing even about what actually happened when there was a conflict in Christianity, and the different religions which of course were not ~~not~~ sufficiently understood and gradually the formation of dogmas and doctrines instead of the actuality of an application. So it is quite unlimited, but I think you should embellish your mind much more instead of just believing a little bit of something without knowing what you are really talking about. Because if you actaully start to consider the different statements ~~which~~ That are made and test them in accordance or Purity with logicality ~~and purity~~ of thought or conciseness of words to express a concept or the indication of clarity

so that the clarity itself becomes convincing, even if before you didn't know very much about it, that then it is assured. I think it is very good in your small groups if you would take a little bit of a subject, I say so and so and so and really sharpen your mind a little more. The reason is that out of all of that you will develop a certain definite wish, this is to help this FA chaotic state of all the little bits of feelings that you have into one very definite wish. For me, of course, that wish is to grow and the reason to grow means I want to get somewhere. And that usually can only be expressed into two words or in two ways: one, to reach God; the other to understand infinity. And so when I look at this at MI because that's me standing there in front of this so-called bridge which goes-- which crosses the overbridges, the chaotic state of all the planets that I happen to know about, including Pluto and Vulcan, that all such things have a very definite meaning, and the study of astrology is useful to understand myself, let alone of course that there is an influence of such planets in the sky or in the universe on us, although I would say it is not limited to the planetary region. The Sun, if we do reach SOL we have to deal with that; and that the end of the SI we have to deal with the cosmic laws. But that's again not that. We have to face this particular problem why can't I bring all the different things that are a feeling regarding a religious and a philosopical and a scientific and an artistic nature into one central point so that then, when I once and for all know that that is what I wish, I will follow a road which will lead to the purpose I have in mind. And that's only to help one make up your mind, but mostly to direct your heart in such a way that there is no further question about wishing to grow up for the sake of becoming a man, and during that time (how?) and when one is a man, to reach the understanding of a universe, the meaning and the aim of life, one must learn to understand and one does it by understanding at the present time what one is and how one has

become what one is and a realization of the bondage which we call our Karma which has to be eaten. This, I think, is kind of material for your small groups and also in a larger group. But you see, when you want to talk about other people, you must know what you are talking about. Otherwise don't waste your time. And as I say, nearing the age forty means you cannot afford to waste too much time. Don't forget, even if you make up your mind and your heart is directed towards SOL, you still have a long way to go in a possible development of a man. The question of evolution is not settled so easily by going through DO-RE-MI, particularly when most of that time is still unconsdious. It is only reached by the SOL-LA-SI in a conscious state. But even that, in one's own development, will only take place during one's life time and I'm afraid there are many lives to be lived after one dies. I say, don't take your time. YOu just consider Work important. You have to realize more and more that time is very short, and the more you can do now, the better it will be for later. If you wait too long, I said you are too crystallized. Your interests will be taken over by ordinary affairs of life. And of course there won't be any energy. Moreover there won't be enoguh ambition unless you happen to surround yourself with friends who actually poke you. But by that age you are selective about the people you want to have dealings with and you already have made a segregation between those who are your enemies who rub you the wrong way, and those who agree with you and with whom you can play poker. That I think is important, that you see it as an age when you still can have a choice. Because otherwise what will happen? Just a continuation and giving lip service to that what should remain alive and come from your heart. That is what I want to warn about. That is why I have become much more practical and also insisting on the practical application of doing instead of skirmishing around the candle without actually being touched. You are afraid, of course, and you also think that you will lose your interest

in ordinary life. It's exactly your ordinary life that will give you ~~the~~ interest for your Work. Because the realization, and we've talked about the motivation, the reason why one has to Work and take on a responsibility, is exactly the contact in ordinary life and the study of your reactions. And that should become much more important, at times, than a description of your Work. I think Work and description must be understood and clarified in a ~~xxxxx~~ group, but then you have your Work to do, and that starts with the consideration of yourself, the knowledge which you need and for which, of course, you need objectivity so that the facts you receive are of absolute value and you can use them as truth. But then you must talk about your tendencies, your particular difficulties, your traits of your own character which you see more and more and which you ~~x~~ have to agree with, that they are actually so and not different. You must talk with others, as well as well as with your self, about your aptitute to ~~xxxxxxxxxxxxxx~~ rationalize certain things away or to find substitutes, Ersatz, Gurdjieff. Why does he talk about that? Because that's what we do all the time, not to want to face an issue, particularly when it has reference to the condition in which we are, and it need not lead immediately to the consideration that you ~~are~~ are a slug. But certainly it should lead to an elimination of many characteristics which are being used in order to get along with people on this EArth. Of course what it will lead to, it will give you exact knowledge. But that is not very easy because you still have to deal with people in ordinary life and you will have a hell of a time believeing in yourself when some of your good friends are against you, and even at the point where it is necessary to say certain things for the sake of truth you might even call it, you will be very much ~~apriensive~~ APPREHENSIVE about how it is going to be considered by those ~~who are~~ around you. That is why when one Works, one must really, in the beginning, be alone. The reason for talking about Work in the morning is because you don't have enough contact as yet or you need not have it. The

evening is not so good for that. Moreover it is crowdd with all the thoughts of experiences you've had during the day. Naturally it is possible to find silent moments even in the evening and perhaps very much before you go to bed. But there is not as yet enough utilization of that what is given to you. You still talk a little. And I don't want to run ahead too much but I know what the tendency has been and it is very difficult to get rid of it. You try to Work much too much in times when it is really sinful to try to Work. I mentioned the sacredness of Work, the expenditure of certain energies for the purpose of building a Soul. You should have a conscience that you must know by this time that there are many times you cannot Work, absolutely not Work, and if you think you can, you mislead yourself. I say again, where is impartiality? That Word still has to be used much and much more and it has to be used in such a way that when you pronounce it, it is convincing, that it comes from your heart, not from something you've heard somewhere, that it ought to be impartial. So you see, when you try to Work, when you're engaged in ordinary life which takes up a great deal of energy, as for instance, to use that, simply as an example, karate. There you are trying to defend yourself in some way by the utilization of your body and you constantly have an opponent, and you're constantly concentrated in seeing what he is doing so that you know what you are going to do, and the identification with your self as projected against someone else or defending yourself against certain dangers, is utterly consuming all your energy for that purpose. Now at such a time you cannot have energy for something else that is completely nonidentified.

It is the same. I use it as an example. It's a very strict example. There is a time for Karate. Forget about Work. There is a time for Work. Forget about Karate. We talked a little bit, I think last night, about deja vu regarding movements. It is not a question of being awake. It is only a question of being able to use your body so that, at the time when the next position has to come up, that you already know within yourself what muscles are to be used and how you will reach the desired position. There is no awareness with that. There is no direct awareness with your mind we talk about, when you do movements. Movements is a very special way of becoming conscious and conscientious. It's entirely different from what the mind is saying and don't start to mix it up. Don't even say, try to be conscious when you do movements. You need all your energy for doing a movement correctly. I've said several times, Gurdjieff only said Work. He didn't say be aware or be conscious or be objective. He said Work. He meant by that, you're engaged in an activity that requires the combination of all three centers. And now Work in that sense that you become a unit. The results of Work in that sense with movements is quite a different result. It gives you ability to do with your body what is needed. It gives you a concept of projecting yourself in the form of a posture which of course you are familiar with when you have done it. But when you are in the preveious position you might have forgotten how you got there. So the question then is the continuation of that what I call it, deja vu, because you have done it already before but you see it again, and that continued attempt that you do make helps your mind to become more completely interested in the activity of the body. As a result of music, your body takes on a certain posture regarding the wish to receive the music as rhythm. And having tradslated the rhythm in your mind, your body then is more under command of that rhythm as pronuounced by your mind, to follow what you then dictate to your body to be and that is what the body has to learn. And what is the advantage of movements, is that each

center is put in the proper place. That's the advantage. That the body becomes servant to that what takes place in an emotion and ~~to that~~ what is taking place inthe mind. And when that is different from ordinary life in an unconsdious state, simply delegating the body to the proper place as a servant, enables the mind and a feeling really to start to develop on their own, not having anything to do with any expression of the body itself unless they wish something executed by the body. That is a tremendous advantage of movements and you don't have to explain it in any way by saying Working on yourself or ~~saying~~ don't forget. Don't forget objectivity. We don't do that. We just say Work, do as well as you can. And the result is within. The result is never to the outside world, indicating how wonderful you are with doing movements. You know well enough, I've always objected to any kind of audience for movements. I allow it once in a while for those who are old friends And I'm sorry somethimes that is a little ~~bit~~ misunderstood when it has happned that someone comes in that has absolutely no place. Moreover if such a person starts to talk a little bit, she's completely off her rocker. But aside from that, it needn't affect one. Because we are in a movement on our own. Even your neighbor is of no particular value to you. As far better not to imitate, not even the person who stands in front of you. You have to learn this kind of method on yourself, by yourself, and solely for yourself. It is not to be admired. It is not to be given credit. It is just for the sake of your own being, and when you live then within that as a movement can dictate to you, the advantage and the credit both will go to your yourself because of your attempts. But that is only here by the way. I only bring it up because it was a little discussed last night. Don't be misled too much by certain projects which seem to be in the direction of Work. There is only one way and Buddism calls it the only way. I call it sometimes the royal way. The way to objectivity, away from subjectivity, which means quite definitely that anything subjective can not appear in this description of the only way. And so the

three concepts of observation, which means looking at a certain thing from a distance without seeing the detail and perhaps having a chance to see that what is moving and alive, without paying too much attention to the form itself, gradually I say, with observation in the right way, making the form transparent and that in addition this question, you see, it is of the body, the elimination of the body when it becomes transparent. The elimination of your feeling is covered by the acdeptance we talk about, by that what is identification which goes out to any object outside of you, of which you receive an image and which is translated almost immediately by your mind in the sens e of associations.

All right.

Side Two

And so the second center, the emotional one, becomes also as if nothing, when one can accept it fully in exactly the way it is, without this person having such feelings being under the scrutiny that the feelng is right or wrong or agreeable or not agreeable, or negative or positive. Because that is the important part of getting, as it were, rid of one's feelings. And of course obviously, this question of mental activity constantly interfering with anything that happens, and we wish to find a word for it or putting things in a certain kind an nature which cannot be put into a word but simply trying one's best to describe it or particularly those experiences which should remain one's own. But when it is one's own and you don't like them mentally, it is, you don't like the state and you would like to describe it as something that is really for yourself undesirable, it is not an emotional state. It is something that definitely you wish to use your mind for to soften it a little bit or to make it more agreeable for you to live with that kind of state, and of course we use for that all kind of associative values, All kind of reasons and justificatior and to eliminate those, We know well enough that that really means the elimination of the dimension of time, of being in a state in which there is no difference between the direction one wishes to go either in space or time.

This is the concept inherent in the present. And if you keep on thinking about future and past and presetn, you see what the presnt does is to change the line which comes towards you into a line which goes away from you. In order to create that chage there has to be a moment of quietness and reversal. It is not something that goesx through you like a line. It is something that comes towards you and is changed in you into when it is future, into the past. That requires a reaction, and at the same time a registration. We have lost the possibility of registration because the concept is too fast and we are subject to time and ~~is~~ the continuum of time as a time elaspse between even two points, one in the future and one in the past will not allow us to stand still. ~~And xxxx

also slaughtered. I wish you would look at your vanity a little bit like that. I ~~xxxxxxxxxxxxxxxx~~wished you would look at your Sun. I wished you would compare different religions when they talk about ordinary life and unconsciousness and what they are trying to do with you to put you more asleep in the form of a dogma so that you don't have to ~~x~~ think anymore in the form of the admiration of ordinary superficial life so that you can become a ~~x~~ very clever man and you are fully asleep. And it also will help you, these ideas of God. Not to talk about God toomuch, even having invented, it is impossible to use the word God. All that has certain truth in it. At the same time, it is extremely difficult to understand why it happened and in one's sleep to try to wake up. You see, that is the condition, I say we are, up to forty. There is a chance to have dreams and nightmares, to have daydreams and daymares, that is, called, (so?) daylight mares, times in which one is not really assured of oneself, times of ~~xxxxxx~~ consideration of questioning, of having doubts and no one can give us the benefit of the doubt. I think many times when statements are made in a group, don't give the questioner the advantage of the advantage of his doubting. There is no benefit of it, there is no doubt. There is only one thing, awakening or not, awareness for a moment and the wish to expand the moment in the universe as a whole to reach infinity. If one can keep on remembering ~~it~~ that and simply say, what is my life worth now with Gurdjieff or what would it be worth without and I would become dependent on Kant and fichter and Hegel ~~eggo~~ and such bozos. ~~xxx~~ Call it that way, because it would take you a hell of a long tome to wade—to wade through them. Anyone who has read Kritik des Reine Vernunft und die Kritik des Praktisches Vernunft, he knows what I'm talking about. Even if you want to read the Mahabarata , it's a hell of a job to read it. And so there are many things people have published, not satsified they publish another book, not satisfied, they publish another book and they keep on repeating and repeating, trying to elucidate a little bit. And they don't. All they do is to repeat the same thing but they make it appear

as if it's different by putting it in a different ensemble, and the principles are still the same. Well, there is an end to such things for anyone who wants to continue to search. Our life is devoted to searching within oneself because that is the world of one's own literature. That is where ~~one's~~ YOUR book of life is written.and where you add, every day, a page. And when you consider what you have been doing during the day, when you write down in shorthand, maybe, that what you have been - how you behaved; what words you used; how many, how different people you saw and what you said; and when you were quiet and you saw the kind of thought you have allowed. You see, the discrimination has to come - I say now - between thirty and forty. Sometimes I say between twenty-seven and thirty-five. That is a period of seven years. I think from thirty-five to forty-two, I would call the cementing period of the previous one. There is an allowance when you pass thirty, that you're still under the influence of rearranging, not knowing exactly. And no one will really hold you to it because there is at the present time too much multiplicity of impression. But after thirty-five, there has to be a very definite something that you know as a principle that belongs to you. And then you start to embellish that and add to it gradually those things that belong. And you will have the strength to eliminate those things that don't belong and keep you, as it were, unconscious. That is the case for anyone who can make up his mind that Work is really a needed--a needed necessity; something that he feels a responsibility for and that he wants to devote his life: First to himself the way he is; then he devotes it to his soul which he wishes to create; and then he devotes it to God Who is (at the ground -) at the center of all things existing.

We haven't gone very far as yet. The question of the emphasis on Working, on actual doing, is not so easily understood. And maybe I am at fault in allowing, for a long time, discussions to go on without criticizing them too much. If that's the case, (~~them~~)(there) is a reson for it because, being patient, I do believe that when people continue to wish to Work, they will find out. The reason why I've changed is because the conditions in our civilization are changing very rapidly, and that there are a great many so-called little bits of dogma coming out which seem very attractive and which of course, when people are there, seem to give them a little joy. And also it seems as if that is a solution. I'm only warning about being misled. But investigate all things and finally reach the truth. But for that, you have to be quite honest. And the sharpening of your interest in Work is really necessary, in one place, to be able to defend yourself in wishing to Work; and the other is, to influence whoever it is by questioning them. What are they talking about? An argument is wonderful when you're open to be convinced, but when you don't want to be convinced, of course there is no argument. There is just a little fight. But when you do present that what you feel is right, and there is a reasonable answer to it in listening first and then trying to understand, and then seeing. Then of course the totality of such an argument will lead to an increased amount of knowledge. And when you become convinced, it will lead to your understanding.

I think that the groups should have much more exchange among them. And actually bring to a group results of your attempts. But of course again I now say: Results of an attempt of a real kind, of a real application, verified by the truthfulness of your statement. I mean that, really, what is the truth of a statement? It is not your mind formulating. It can remain

quite cold and exact and logical and not be convincing. But when your heart comes into such a statement, your statement can be even a little bit less clear. Even if you stammer because your feelings get in the way, there is something in the voice that then calls to your attention a truthfulness of the person who speaks. You see, I would like to have people become convincing by being, not with their mind. I would like them more and more to show that they claim, when they do that, that Work is important in their life; that their life starts to show it. The time is now to start showing it because you have XXXXX a hard time undoing various different little bits of habits of your body or your feeling or your mind. We live a great deal by such little bits of cliches which we just pick up and are lodged in the brain. And you come out with them and parade them in ~~from~~ FRONT of someone as if it is your own.

Try to become quite fair and honest and fight within you any form of hypocrisy because when you wish to become convincing, there should not be any question about your honesty. And the more simple you are, the more convincing you will be. And when you have not given it enough time to get clarification in your own mind, you will have a hard time, even, trying to tell others what is going on within you. You see, clarification has nothing to do with the way you speak. You can mumble, but also I sometimes say, convincingly. Your voice can indicate that there is something that comes from your heart and that you mean it and that even if you cannot express it, that everybody knows that you mean it because you're honest, simple, sincere. That is the only requirement - to be just that. Leave the rest of your growth to something else.

You will grow up. There's no question about it. Mother Nature will not allow you to stay the way you are. But when there is aliveness in you, you have a chance to direct your growth, provided you can order your life to

become manifest in the different forms which you feel are conducive for the further growth of yourself. You see, it is a creation for oneself of the way one ought to live, by willingly giving up that what is unconsciously crystallized. It's not a question of making your ~~own~~--your own ~~reality~~--reality. That is just a little word because it is really a little ~~nonsense~~ NONSENSICAL, ~~of course~~. But the question is: I realize that I am what I am, and then when that what I am can become an instrument under the influence of that what is higher than I am, and that entity is willing to teach me and to tell me or lead me by the hand, then of course with the help of that kind of 'I', or by the grace of the Lord, I, poor little creature, can become something different.

We will talk many times about these kinds of things from now on. The whole twenty-four hundred series is based on the practical application of Work. This is twenty-four forty-nine. Seven times seven we have now. The next time will be number fifty. I would advise you to become acquainted with what we have talked about. Read IT and read it, or listen and listen. Soon, I hope, we will have Firefly more in a complete form. It will come. The question for me, many times, is: Do you get too much? If you had one tenth of what we have talked about, it would already be more than enough for all your life. Once I said the fifteen hundred series is sufficient for anyone who wishes to Work on themselves. Well, of course, maybe it isn't so. There may be some times I have a little HALLUCINATION of what is enough. I don't know for anyone. I only know for myself what is as yet not enough. And because of this realization of my own life existing, I assume that there is life enough in every one of us not to give up DON'T to want to continue to find out, And to find out without losing too much energy and profiting by what ~~Saint~~ Augustine has said or what Thomas ~~Aequinas~~ ACAMPAS may have said. Use whatever has been published or is known.

A KEMPIS (?)

See whatever esoteric knowledge is available to you and sit down and try to digest that by giving it attention. Read the CABALA. See if you understand something of it or the TALMUD or whatever there is of any Jewish literature which is a very old religion and worthwhile enough to see what they happen to think, because at that time, you know, there were people who lived a very long, long period of their life. But aside from that, whatever it is that appeals to you, use it. Spend more time on it. Make your daily life a little different. Allow for time to be given to the possibility of spirituality. Have a real life that can exist permanently - at least permanently as far as this earth is concerned - that can survive the material body. But at least give it now time and energy to come to certain conclusions so that you don't have to continue to fly around the candle. At a certain point of that circle, I wished you would stop. I wish you would take stock of yourself. I wish you would say: How much have I got now? What can I do with what I have? Am I ready to jump into the water and swim? There is a point you have to face. If you postpone it, you face it at your death. You have to face it. There's no question. It's far better willingly to face it now or as soon as you can. Then at least you will be prepared. You might also say, this is what God asks us - asks of us - that we start to realize not only the sanctity, ~~by~~ but the obligation of being alive. Also that one gradually realizes there is no use talking about objectivity unless you really are concerned; That you ~~with~~ wish to obtain it and that for that you wish to know what is your subjectivity at the present time. And you see, we could continue and grow up.

And now, questions and answers. And what is there really for a question? I ask you quite honestly: What kind of question would you have when we talk about Work in a general way, when you have already at your disposal a variety of different interpretations; when you know very well what ought to be done in a very simple way, starting even when you leave this room; or maybe tomorrow morning when you get up out of bed and you know what is your task if you are

honest in wishing to Work. If you pretend you are asleep, then the sooner you stop that and sleep well, the better it will be for you. Don't pretend; that is dishonest and hypocrisy. It's not what belongs to a man. He says: I can do; or he says: I am sorry I cannot do, but I know why I cannot do it. Apply that to Work. Work when you can and then really make an effort. But when you know you can't Work, say: No, I don't Work now. I will keep it in mind. I will try to Work when I can. When I come to that point, by God, I'm going to Work, but now it's impossible - circumstances; people have told me this and that; my own state, whatever it may be. But don't fool around. [illegible]

Work is serious. You ought to know that by this time. If you don't understand it in that sense, then I'm sorry. Certainly, in that case, I'm not the person to tell you. But I say again: What questions could you ask? Try to answer the questions, whatever they may be and perhaps eve you have to prepare. And I think it's quite right that you did. I've asked for that but sometimes I just don't feel like just answering questions. Sometimes I think it is better that there is a certain perspective which, if you can hang together and make a complete something, like an edifice in a piece of architecture, then it is easier to see that in different [illegible] ramifications, because then there might be a possibility of living in it. And when you then live in the surrounding which is logically built in accordance with certain measurements which are - if we talk about that - of an--of an esoteric knowledge - because it can be like that - then you will be reminded. And then many of the questions you do have, you will solve, and that will give you also an opportunity to wish to Work in order to solve several other questions. And then when finally you arrive at the point where there are just three questions left - three important questions - then I think it is right to ask at certain times. The first question is: What will I do now? AND THE ANSWER IS! And the answer is: Just continue because you have not exhausted all

possibilities. The second question: Where is, really, God? And the answer is: All around, everywhere, from the Sun Absolute down to the negative absolute. All and everywhere in eternity. Even within you. And the third question: How do I face tomorrow? And the answer is: By Working today.

If you have questions we have next week. All right? I want to tell you: Next week I will be here. The week after that I'm going to the coast. I have to do it [( ) too many things that ought to be ( ). I will leave on the twenty-fourth.] I will come back on October the first, according to present plans. October the first is the birthday of my mother.

Not on the tape

I'LL play a little bit.

Ed: I'll drink to Gurdjieff.

MR. NYLAND: (No, you can do that but you can think about Gurdjieff then → after WARDS Do IT. If we drink to you, Ed, we drink to your life and we drink to the difficulties you do have because one knows a little bit about what is really an infliction of that kind. And when one drinks to life, the idea is that regardless of what your eyes will not allow, that you insight will not be hampered.

To Ed.

Let me say ( ) just a few things. When last night I mentioned there shouldn't be any questions, of course it's obvious there shouldn't be any answers either. I only talk about certain questions which you need not ask any longer. First, I think, the question with yourself - your attitude towards Work and the wish to understand more , and the sense for yourself in wanting to grow up. I think that is not a question any more. You have made up your mind to the extent that you can make it up. If it is positive, there is the chance that the positivity can increase and then there is no further question because it is indicated by this increased wish. There are other

questions in a different category that ~~have~~ HAS to do with how to place Work in one's ordinary life. Many times that will give you questions because in ordinary life you're engaged and maybe it's not the time, even, to think about Work, let alone the possibility of applying it. The answer to such questions is really very simple: When you are in doubt, don't change; when you are in doubt about Work, don't Work. When you have to concentrate on what your ordinary life is, concentrate on that. What is needed is a firm conviction that when something is alive in you, at a certain time it will come to the foreground and be demanding.

I compare the wish for Work on yourself many times with a little child that cries when it needs help. Your conscience will have to tell you when you need help and then, if that help is expressed in the form of a question, you have to do everything ~~possibile~~ possible to satisfy your conscience. To such questions have to do with clarity; with logicality; also with relationships with friends who can help you. And you should exhaust the possibilities of being able, and also wishing, to talk about that from a serious standpoint for yourself and perhaps select a moment when it is proper to talk about it. The ideal state, and ~~maybe~~ many times, I do talk about an ideal state of how things might grow. It doesn't mean that we are there at all. But I have in mind the necessity of seeing how a group can continue as a group without me. And that when there is not that kind of a central point, your aliveness still has to be carried out if there is a possibility for further growth, as each member of the group, wishing actually, for his own development, to use whatever advantage there is in having a group. I don't speculate about what will happen after my death. All I wish is to prepare for it as well as possible, that we are on a certain level. And for that, I say many times: Use the time now to bring about relationships which count so that when, in such a case, a person considers his spiritual, his inner life, and he is bothered, or he has many things to attend to,

that at a certain time he can say, now enough of the outer world. Now I would like to discuss my inner life with you, ~~&~~ that's Such a person, meeting a friend, that they would sit down immediately and say: Yes, let's talk about it. But you see, we don't do that. We postpone a little bit because we say: Now it is not the time, but maybe a little later, or tonight, or the day after tomorrow. XXXXXXXXXXXXXXXXXXXX

We are not flexible. And I talk again now about an ideal state of flexibility, of concern, of actual willingness to set aside any kind of criticism when it is noticed and felt that someone else may be in need of that kind of a question. In that sense, questions are quite legitimate, but they have to be asked at the right time, with enough consideration for the person you even asked the questions from, or whose answer you would like to have. All of this, as you well know, will take time. It does require constant attention when you can give it. It requires continuation of your ordinary life the way you have to live it - demanding on you; dependent on circumstances from the outside world; and dependent upon how you react within when your own state will allow this or that, all the time perhaps not having the spiritual development & or your ~~your~~ inner life in the background. I think it's necessary to have it available so that you don't have to dig for it and make a special effort to bring it to the foreground.

The question is always the opportunities which are there in ordinary life. All of them, without any doubt, can be used for the maintenance of your inner life, And the results of your inner life developing will become known to you in your outer world. Keep on living to the best of your intentions and understanding and whatever there is or your conscience. Make XXX sure that you consider that at the end of the day, during the day, every once in a while coming to yourself to say, what is there? - like many times we do - when there

is a certain date, a birthday. We consider, what is there ahead, and you take stock. You have an accounting and you say it is possible to do this, and you can make a little plan. Also you can say, no, I don't make plans. I want to be present to each time when there is a chance that I can come to myself. It would be a very good prayer because it would leave out your intellect which many times will roam all over the place and prevent you, many, many times, from really Wokking.

If one understands the development of one's feelings and the depth which feeling can really -- to which a feeling can extend within oneself, then there is something that keeps on being with you. You see, the protection which you will have from that what is of a higher nature starts, affects the level of your being. But from that level, that flows over into the three centers and then the activities of yourself become colored by this coloration of the higher force. If it is actually a being in which the different colors of influence are connected in a unity of white, the tendency for the being is to present each center with a white ray. But each center being unconscious, will always shield a little bit an extract, some IS REFLECTED, some penetrating) and therefore the colors of the three centers become different.

The aim for each person is to see that in every one of his centers he approaches light - white light - as much as he can. It is a ~~matter~~ METAPHORICAL statement. It isn't, and it does not seem to be, very practical. But when you try, you will see, at times, that it is tremendously practical when you know how to separate the different centers from each other and how they, in accordance with the origin of the thoughts and the feelings, you will know where it comes from. You also know ~~XXX~~ when it is impure. Your conscience will divide into three parts. One becomes concerned with the behavior of the physical body; one is sitting on the throne of your emotional state; and the third part travels

around your brain, all the time judging about the kind of thoughts you allow in your mind. That is a picture of how a man can be, and perhaps even should become, so that then ~~advance~~ finally on his tour of duty, this conscience reunites on the level of your being. It actually will have something to tell about your history and about you yourself - I say many times - as you wish to enter into the kingdom of heaven.

Life is serious enough. Life gives good opportunities also for joy, gratitude, to be grateful for that what you have, to keep on going (~~growing?~~) with what you have, Accumulate more and more data which are useful and eliminate those things which have outlived their usefulness. Exchange with each other. Talk about your inner life (instead of about), what your golf score may be, (?). Forget for a little while certain things of ordinary life which everybody knows already, and don't think too much about your own suffering (because each person suffers. Anyone on this Earth has to work through those kind of frictions which will give him not only information.....

TAPE RUNS OFF

Check for another tape
Rest of tape was heard at
[illegible] Sun, 9/15/91

Transcribed: Adeline Green
David Wheeler
Rough: Lenore Beach

1st Proof: Mollie Wolfe
2nd Proof:
3rd Proof:
Final: